

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

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EXTRACT

From "Dr." Griffin's Address before the American Education Society.

"If Christ could part with his blood and life, for our salvation, shall we think it too much to give our paltry pelf, for the salvation of his members? [by educating young men for the ministry.] And consider that every *cent* we call our own, came from his hands—came marked with the *price* of his blood. And shall we withhold from him what [money] he purchased for us by his blood, and freely bestowed? For what did he give it to us but to demand it again? [to prepare young men for the priesthood, &c.] What but to try us by an experiment the most decisive? And if, under these solemn circumstances, we will not return to him the blood-marked coin, what an awful exhibition of ingratitude, idolatry, and rebellion? Show me the tribute money.—Whose blood and superscription is it? A voice from heaven answers, **CHRIST'S.** I charge you then, by the living God, *to give unto Christ the things that are Christ's.*"

What bold language and daring impiety are employed to get money to raise up a numerous and mercenary priesthood. Think ye, that even one of all the numerous priests trained up in Theological Seminaries, will ever tread in the footsteps of the apostles—will ever preach the Gospel freely, *without money and without price?* Not one. Nor does this "Dr." Griffin intend that they should do so. It would ruin the *trade*, and nothing would give him greater offence. Some years ago, an agreement was entered into among the priests, not far from where "Dr." Griffin is now situated, (Berkshire

county, Mass.) that they would ordain no one to be a priest who would not pledge himself in no case to preach for less than 600 dollars a year. Is it by such measures as these that the world is to be christianized and evangelized, and all nations be brought to see the salvation of God? Is it on the representation and at the call of our modern priests, that we are to give all we have into their hands, to make more priests of the same stamp with themselves? Those who can be so blind and ignorant as to suppose it their duty to do this, are no less objects of pity and commiseration than the pagans of Hindostan.

The *Christian Intelligencer*, on this part of "Dr." Griffin's Address, remarks:—

"The Doctor would have us believe, that every *cent* bears the *price* of a Saviour's blood. Yes, that Christ requires us, under infinite penalties, to return every cent to him, through the hands of education and missionary merchants. But stop! Let us inquire,—Does not the Doctor withhold a few cents, nay several thousand dollars, of the blood-marked coin? If the above doctrine be true, what will become of all the *pious* in the solemn day of accounts? How many of *them*, let us be told, give up every *cent* to religious purposes? Do our *clergymen* rent out their costly mansions, which are as palaces, and tabernacle in huts or humble dwellings, that they may bestow their income to *salvation* purposes? Do *they* render to Christ every blood-marked cent, in compliance with the solemn charge, above quoted. Do *they*—but we forbear. We will not be overcome by the temptation pre-

sented, and go to such lengths as fair reasoning would justify us in doing. These intimations will be sufficient for all who are capable of viewing the subject impartially."

PROPOSED AMALGAMATION OF SOCIETIES.

The American Board of Commissioners for Foreign Missions lately held their annual meeting at Northampton, (Mass.) "We understand," says a Northampton paper, "that much important business was transacted, and that the Report of the Prudential Committee was luminous and full. The next annual meeting is to be held at Middletown, (Con.) Rev. Dr. Griffin is appointed first preacher, and in case of his failure, Rev. Dr. Beecher."

A correspondent of the "Christian Mirror" adds the following particulars:—

"Besides the usual business, the Board have had before them to-day a proposition from the Directors of the United Foreign Mission Society, for a union, or, as it is called, an amalgamation, of that Society with the American Board. The Commissioners were present, appointed recently by unanimous vote of the Directors, at a full meeting. One of them is now Secretary of that Board, was formerly a missionary at the Tuscarora station, and has travelled extensively in the western and southern states as an agent for making collections. All the statements of the Commissioners, and particularly those of this gentleman, were very interesting. They represent, that the apprehensions respecting *New England principles*, which long existed among our brethren of the Presbyterian and Dutch Reformed Churches, have generally subsided; and the Directors believe that the time for a coalition in missionary labours has come. They say, that a strong desire for this union almost universally prevails among their ministers and churches. Some of the

reasons for the measure are, that less expense will be incurred; that more money will be contributed; that the whole resources of their churches and ours will be brought into action in one **NATIONAL INSTITUTION**. The two Boards have *now* the same object, and pursue it in the same manner. They send the same system of truth, take their preachers from the same schools, and adopt the same regulations at the stations they have established. From the little attention I have been able to give to the subject, I can see no sufficient reason why the union should not be formed. And I must say, that the representation made of the general *disposition* to union, now found in the southern churches, far exceeded all the expectations I had formed. It would indeed appear, that the Evangelical churches in our happy country are becoming more of one heart, and one mind, and are disposed to strive together for the faith of the gospel.

"The proposals of the Directors are certainly liberal. They know that the American Board, from the nature of its constitution, is better calculated for a *National Society* than theirs. They propose that the American Board retain its organization, and continue its operations, and extend them by the aid of the associated churches. It is doubtless expected that the Board will elect southern gentlemen, as members; but no stipulation to that effect was proposed. After considerable inquiry, and very little discussion, the American Board voted unanimously, this evening, that they believe a union to be *practicable and expedient*. A committee is appointed, to act in conjunction with the Commissioners from New York, and report the terms of agreement. They will report this morning; and there is every prospect that measures preliminary to a final union will be taken at the present meeting."

Says the *Boston Recorder* of Oct. 7: "The late meeting of the American Board of Commissioners for Foreign

Missions at Northampton, gave rise to transactions of a very important nature; one of which certainly is, the *amalgamation* of the United Foreign Mission Society with the American Board."

The union or amalgamation of these two large missionary bodies will produce a mammoth establishment, which will ultimately, no doubt, devour most of the other missionary bodies in this country, and fill its coffers with the spoils and contributions of the people. The amount of receipts into the treasury of one of these large societies, (the American Board) during the last year, was 63,392 dollars.

It will be perceived in the foregoing account, that the words "National Institution," and "National Society," are used in reference to this new society to be formed, as if to familiarize the minds of the people to the term *National*, and cause less hostility to a "National Religion," "National Creed," a "National Costume," &c. when circumstances and events in this country become more favourable to their adoption.

[From the *Columbian Star*.]

"AMALGAMATION."

In our last paper, we made this remark:—"There may be more reason to apprehend a powerful effort at no distant day, to establish a *National Religion* in this country, than we are accustomed to suppose." We deem it proper to enlarge on this topic; and we avail ourselves of this opportunity, as well because the passing events supply us with proofs and illustrations, as because it may not be in our power to resume the subject.

We certainly do not mean to say, that there is, at present, any reason to fear an open attempt to level or overleap the barriers of the Constitution. We have a firm trust in the enlightened minds and sound hearts of our countrymen. The principles which prompted the founders of our govern-

ment are still in vigorous exercise among us. But we have little claim to the character of wise observers, and we expose our liberties to a perilous hazard, if we permit ourselves to believe that we are destined to interrupt the uniform tenor of human things, and to secure, for our institutions, a permanency, which has ever been denied to the works of man. Our Constitution is an emanation and an expression of the public will. It may be expected to operate powerfully in controlling and fixing this will; but with the variation of public opinions and feelings, it must inevitably vary, and take the form and hue of the predominant national character. Institutions, which depend entirely on the popular mind, are merely reflections of that mind; and all history, as well as true philosophy, proves, that a change in the former is necessarily consequent on a change in the latter.

But the ascendancy of some aspiring religious party may be effected, and may work its various mischiefs, in a more immediate, and less alarming, though not less dangerous manner. Opinions, of any kind, tend to discredit and exclude the opposite opinions, with a force proportioned to the numbers and influence of their respective adherents. If, therefore, any set of opinions, whether political, religious, or scientific, becomes generally prevalent, the minor and dissenting party is regarded as perversely heretical, and justly liable to salutary coercion. The successful faction, in every government, claims the praise of an exclusive patriotism, and appropriates to itself the public honours and emoluments. The English were, for many ages, exemplary Catholics. During the brief period of the Commonwealth, the Presbyterian Church held the civil and spiritual sway. Episcopacy soon resumed her mitre, and the Catholic and the Dissenter fell from their high estate. Of the former, a superstitious dread has prevailed till the present

hour; and the recent transactions in the British Parliament are full of instruction, respecting the tenacious and exclusive character of the predominant party.

Let us now apply these principles to the actual condition of things in this country. It seems to us, that a party has been, for a considerable time, gaining strength among us, which pretends to an eminent degree of liberality, of enlarged charity, and of emancipation from sectarian feelings. We do not now allude to the Unitarians. We mean, that such a party is rising among the orthodox sects,—without design, perhaps,—without a sinister design, certainly,—on the part of most, if not all, of those Christians who compose it. The watchword is "*amalgamation*." The differences of opinion among Christians are spoken of as nominal, and as requiring but a moderate portion of enlargement of mind, and liberality of feeling, to be completely overcome. It is, of course, *implied*, that an adherence to particular opinions and practices is identical with a blind or perverse bigotry. The advantages of a combination are magnificently blazoned. At public meetings, where one or two persons, perhaps, from each denomination, chance to be assembled, and where individual courtesy, it may be, elicits sentiments of mutual conciliation, a lofty strain of triumph over the decay of "sectarian prejudice" is sometimes heard.

The effect of all this is obvious. There is something charming and attractive in the prospect of harmonious union. It seduces those who consult their feelings rather than their judgment, to look at the benefits to be derived, instead of the principles on which the union is to be formed. On this side, the young and the ardent are likely to be enlisted, by the force of their sensibilities; and the worldly-minded Christian, by his wish to attach himself to the popular party. The scholar will be attracted by the show

of intellectual freedom. The sceptic will freely join in the pæan over the grave of prejudice; and finally, the aspiring man will find, in a party thus compounded, and thus loosely united, the fittest instruments for his purposes. On the other hand, those whose principles are more firm, or whose consciences are less pliant, will be regarded, and treated, as ignorant, bigotted, and despicable.

Now we ask every man, who is capable of reflection and of foresight, is this an impossible, or even an improbable result? If not, what will be the effect in this country, where public opinion is so free and so powerful? Will not the ascendancy of the popular religious party be as effectual, and as exclusive, as if it were elevated to political power? And what, we may further ask, would prevent its elevation?

[*From the Gospel Luminary.*]

MR. JEFFERSON'S PREAMBLE.

As there is nothing more important in a state than the free enjoyment of religious opinions, without the interruption of legislative authorities; so in the smallest circles of society the enjoyment of religious sentiments, without meeting with the frowns and censures of our neighbours, should be held equally sacred; for upon this depends the peace and safety of man in the latter as well as the former. That this subject may be placed in as clear light before your readers as it is possible for the human mind to place it in, I send you the Preamble to an Act for Religious Freedom, passed by the Virginia Legislature, the 16th Dec. 1785. It is the work of the great patriot Mr. Jefferson, and in my humble estimation does him more credit than any thing else that ever came from his pen. Every sentence speaks for itself,—and none can read it without feeling the force of every word. Here it is.

"Whereas Almighty God hath created the mind free; that all attempts

to influence it by temporal punishments or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and a departure from the plan of the Holy Author of our religion, who being Lord both of the body and mind, yet chose not to propagate it by coercion on either, as was in his power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporary rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess, or renounce, this or that religious opinion, is depriving him imperiously of those privileges and advantages, to which, in common with his fellow-citizens, he has a natural right; and it tends only to corrupt the principles of that religion it is meant to encourage, by bribing with a

monopoly of worldly honor and emolument, those who will eternally profess and conform to it; that though indeed these are criminal who do not withstand such temptations, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on suspicion of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is time enough for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them."

This is the preamble. The act I do not conceive worth while to send. If you can get the Va. Revised Code, I would have you do so,—this is a bad copy, but as good a one as I can afford to send. If you do not view it in the same light I do, you will at least give me credit for some zeal in favor of the principle.

[*From the Berean.*]

The following piece of history, written in the last century, includes a salutary caution to all the world, to guard against a **MERCENARY PRIESTHOOD**.

The following quotation is taken from one of the Political Discourses upon Sallust the Roman historian. It is the fourth section of the discourse, "Of the Mutability of Government." The passage is

extremely curious, and I think seasonable.

“ The settlement made by the Jesuits, upon the river Paraguay in America, is extremely remarkable. These good fathers, every where indefatigable in improving their apostolic talents, and turning souls into ecclesiastical traffic and power, began there, by drawing together into one fixed habitation, about fifty families of wandering Indians, whom they had persuaded to take their word implicitly for whatever they told them: for this is what they call conversion; and is, indeed, the true art of making Catholics, who have no other ground for their faith, but the assertions of their priests.

“ From this beginning, and such encouragement, the assiduous fathers, ranging the country, and dazzling the stupid savages with their shining beads, charming them with their pious tales and grimaces, their tuneful devotions and high professions, made such a harvest of converts as to form a commonwealth, or rather an empire of souls: for every convert is a subject most blindly obedient.

“ The holy fathers, not fifty in number, are thus sovereigns of a noble country, larger than some kingdoms, and better peopled. It is divided into several large districts, each of them governed by a single Jesuit, who is, as it were, a provincial prince, but more powerful and revered, and better obeyed, than any European, or even any eastern monarch. His word is not only a law, but an oracle; his nod infers supreme command: he is absolute lord of life and death, and property; may inflict capital punishment for the lightest offence; and is more dreaded, therefore more obeyed, than the Deity. His first ministers and officers, civil and military, are doomed by him to the meanest punishments, and whipped not only like common slaves, but like common felons: nor is this all their punishment, at least all their abasement, which to a man of spirit is the worst

punishment. Whilst they are yet marked and mangled with the lash, they run (colonels and captains run) and kneel before their holy sovereign, condemn themselves for having incurred his pious displeasure, and humbly kissing his reverend sleeve, thank him for the fatherly honor he has done them, in correcting them like dogs.

“ So much vassallage is part, and an important article, of their conversion. They are even pleased with their servitude, and care not what they do and suffer here, for the mighty treasures of joy and liberty, which are insured to them hereafter by the good father; who gives them all that he has to give in the next world, and, by way of barter and amends, takes all that they have in the present.

“ The poor Indians cultivate the ground, dig and plough, and reap and sow; they make stuffs, and other manufactures; they rear fowls, they breed cattle, they carry burdens, and labour hard above ground, as well as under it, where, in sweat and darkness, and in peril of perishing, they drudge in the mines. Yet with all this industry, they earn nothing, nothing for themselves. All their earnings, all the profit and advantages appertain not to them, but solely to the good father, their spiritual sovereign, who rewards them to the full with what costs him nothing,—blessings and masses, and distant prospects. Their grain and manufactures are all carried into warehouses, their cattle and fowl into his yards, their gold and silver into his treasury. They dare not wear a rag of their own spinning, nor taste a grain of their own sowing, nor a bit of meat of their own feeding, nor touch the metal of their own producing; nor so much as an egg from the hens they rear. They themselves are fed and subsisted, from day to day, by a limited allowance, furnished them by the appointment, and at the mercy, of their great lord, a small priest.

“ Yet under all these discouragements, (which are to them, who seem

to have sacrificed their feeling, as well as their reason, to the sorcery of superstition) they are diligent and laborious to the last degree, and vie with one another for the high price and distinction bestowed by the father upon such as excel most in their work and industry, even the bewitching honour of kissing his sleeve. The second commandment in their table of duties is, *to fear the Jesuit, and obey him*: as the two next are much a kin to it, and of the like tendency, even, *to study humanity, and to contemn all worldly goods*. The precept, of fearing God, seems to be prefixed for form, and in policy only, since it is impossible there should be any knowledge of God where the exercise of reason is not known, or permitted; nor can God be said to be regarded by those who use the images of God like beasts.

“ All these stores and warehouses, so much grain, so many manufactures, from so fine, so large, and so plentiful a country, abounding in mines, in rivers, and meadows full of horses, and sheep and black cattle, of timber and fruit-trees, of flax and indigo, hemp and cotton, sugar, drugs, and medicinal herbs, must enable these good fathers, who have renounced all wealth, and the world itself, to carry on an infinite and most lucrative trade, in which, though they have vowed poverty, they are extremely active, and consequently, must make that Jesuitical government a most powerful one. It hath advantages which no other government ever had: an absolute independency upon its people, or their purses; the whole wealth of the country in its present possession; the people absolutely submissive and resigned to its good pleasure, and all its calls; no factions; not a malcontent; an army of sixty thousand men, all tame and tractable, devoted to blind obedience, commanded in chief by a Jesuit, and obstinately averse to be commanded by any other general; a vast revenue of many mil-

lions; no trouble in taxing, no time lost in collecting taxes.

“ Such a government, whilst it proceeds upon the same principles, is unchangeable. No wonder these Jusuits are extremely jealous and tender, not only in keeping the poor Indians slaves in ignorance and bigotry, in order to keep them slaves to themselves; but in concealing so much empire and wealth from all the world, especially from Spain, from whence they were sent at the expense of that crown, to convert the Indians, and make them subjects to the Spanish monarchy. The good fathers are so far from meaning any such thing, that they not only carefully avoid teaching them the Spanish tongue, but press it upon them as a conscience, not to converse with the Spaniards. If any Spaniard happen to come amongst them (a thing which the Jesuits are so far from encouraging, that they care not to see it) he is indeed civilly used, but carefully confined within the walls of their holy citadel, the Prysbytery; or if, by earnest entreaty, he obtain leave to walk through the town, he is closely guarded by the Jesuit by his side, and sees not an Indian in the streets; for the Indians are ordered to shut themselves up, and to fasten their doors, upon any such occasion.

“ Besides, these vigilant fathers keep five or six thousand men, employed in several detachments, (apostolic troops!) to watch and scour the frontiers, in order to cut off all intercourse with the neighbouring countries, not yet subjected to the good fathers. Towards one of their frontiers particularly, lest the rich mines in it might invite a settlement from abroad, they have destroyed all the horses, in order to discourage any such settlement. For these self-denying friars, who are sworn to poverty, have an ardent zeal to secure all these wealthy mines to themselves for religious uses.

“ These poor, rich, humble, sovereign missionaries, as they are masters of such

immense wealth, all consecrated to their own use, that is, to the use of religion, make a proper display of it. The churches are spacious, magnificent in their structure, and set off with all pomp and decorations, grand porticoes and colonades, rich altars, adorned with bas reliefs, pictures in frames of massy gold, and saints of solid silver, the foot and sides covered with cloth of gold, and the pedestals with plates of gold; the pyx or box for the sacrament, of gold, set round with emeralds and other jewels; the vessels and candlesticks made of gold; the whole, when illuminated, making a show almost beyond belief. A proper bait for the eyes of deluded Indians, who, by such fine sights, and the pious mountebankry attending them, are retained in due awe and wonder!

"The princely person of the poor Jesuit is suitably lodged in a spacious palace, containing grand apartments, furnished with many pictures and images, with proper lodgings for his train of officers and domestics; the quadrangles and gardens all in proportion; the whole court making a square of some miles. Observe, that all the many opulent warehouses belonging to the holy disinterested man, are contained in it.

"Such is the situation, such the state and inimitable authority, of every Jesuit in Paraguay. There are but forty odd of these monks in all that great tract of country, and in it they have above a million of souls, not only to obey them, but to worship them; nor do these, their sightless and abject slaves, know any other God, for where the true God is ever so little known, no man will worship friars, who always paint him as like themselves, as they themselves are, in reality, unlike him."

[*From the Christian Inquirer.*]

ERASTUS H. SIMON'S CIRCULAR.

We have received a Circular addressed "to the Friends of Israel," published by E. H. Simon, the converted Jew,

dated Utica, August 30, 1825, in which he states his reasons at full length for leaving the American Society for meliorating the condition of the Jews. His reply to the charges contained in Israel's Advocate, of extravagance, ingratitude, and acting as agent without authority, we presume will be satisfactory to many of his readers;—his exposition of the *spirit* and *conduct* of some members of the Board is worthy of the serious attention of every christian;—and the disclosures which he has made, will, we think, tend to enlighten the public mind respecting the operations of the Society.

He solemnly declares that Dr. Rowan, the editor of Israel's Advocate, "at a meeting of the Board, confessed that he had no heart in the cause; but wanted the five hundred dollars for his family."

He also avers that "other members of the Board have received from the public fund *four dollars* per day, for loss of time when acting in a kind of agency, which *drained four thousand dollars from, without contributing to the treasury!*"

He also says that it is his "wish that there should be no funds to control, but that the revolting practice of employing the name of the Jews, as a *begging cloak for covetousness and rapacity* should cease, there being *sufficient funds* in the treasury to answer every legitimate purpose required for the Jews! !!"

These facts are well worthy the consideration of the friends of the Society, and we hope will induce them to pause before they again contribute their money to the Rev. Mr. Frey, or any other agent for the support of a society, thus perverting their charities and imposing upon the public.

[*From the London Examiner.*]

MISSIONARY FRAUDS.

In several successive reports of the Society for the Propagation of the

Gospel in Foreign Parts, mention was made of a School upon the Madrass system established in a certain settlement in Newfoundland, called Twillingate, by a Mr. Leigh, a magistrate there, to whom "an adequate supply of national school-books, slates, &c. was sent for the purpose." The progress of the school was spoken of; it was said to be "well attended," and to have produced a very beneficial alteration in the conduct and manners of the inhabitants. What is the fact? *No such school ever existed at Twillingate!* If Mr. Leigh furnished the materials to the society for their report, he must have *dreamed* of the school, or written his account under the influence of opium! The Newfoundland people are ungracious enough also to be dissatisfied with the religious teachers appointed them. In 1822, two persons were taken from humble stations in the navy, to be turned into missionaries. One is Mr. Charles Blackman, who came first to the Colony in His Majesty's ship Sir Francis Drake, and who, while rated in the ship's books as an *able seaman*, was retained in the capacity of school-master, by his Excellency Sir Charles Hamilton, the Governor of Newfoundland, to instruct his son, a boy about the age of 11 or 12 years;—and who, in the early part of 1822, went to England, whence in about three months he returned, clothed in the clerical character. The other is a Mr. William Bullock, who for several years served as a midshipman on the Newfoundland station, and who went to England in the winter of 1821, and returned to the Colony early in the summer of 1822, qualified by the appointment of the venerable society. We all know what large sums are obtained annually from the deluded people of England, to support this and other sanctified societies; but if the publication in the Reports of statements such as we have exposed, be not "obtaining money under false pretences," what is?

For the Reformer.

[Communicated from Nova Scotia.]

Although I am a long distance from the place where I wrote to you last, yet I am not beyond the jurisdiction of priestly despotism. The delusion which leads mankind into the dark and intricate labyrinths of error, exerts its predominating influence wherever the human intellect is unenlightened.—When will the "day-star" arise in the hearts of men, and dispel that thick darkness which has been spread over the human understanding?

"Blessed is he that giveth in the name of the Lord," exclaimed a well-pensioned priest, as his congregation were casting their hard earnings into the *contribution dish*, which, like the ravenous jaws of the shark, was ready to devour whatever came within its reach. "Blessed is he that obeys the Lord," thought I—and how can this *pretended* teacher of the gospel of Jesus Christ, reconcile his avaricious disposition with the following command of our blessed Saviour,—"Lay not up for yourselves treasures upon earth." When we mark the difference between the precepts and practices of these pretended ministers of Christ, we are astonished that mankind do not at once detect such palpable inconsistency, and, like Sampson, break the cords with which they are bound. The whole tenor of the New Testament inculcates meekness and a renunciation of the *splendors* and *honours* of this world:—but how does this comport with that avaricious and worldly spirit which actuates the priests of modern times? Wealth is their idol—and upon its unhallowed altar they sacrifice not only their own integrity, but also the present and eternal interests of mankind. Oh, hood-winked ignorance! how long will you continue to darken the understandings of men, and prevent them from exercising the reason which their Maker has given them? "Shadow without substance," is the general characteristic of what is now termed

religion. A black robe—a veiled altar—and a towering spire, are shadows that impose upon the slumbering understandings of many. May they be brought to a knowledge of the impositions which oppress them. "The coffers of industry" are opened to support oppression—oppression supports ignorance—and ignorance engenders and supports the minions of ecclesiastical tyranny. By tracing the natural connexion of causes and effects, we are at no loss to discover the origin and support of that *priestly influence*, which, like some noxious weed, springs up to pre-occupy the ground, and thereby prevent the growth of that pure *moral*ity and *righteousness* which are the everlasting basis of human happiness.

PEREGRINUS.

*Extract of a Letter from Albany county,
New York.*

"I believe that our liberties are in greater danger of being destroyed by the hireling clergy, than the licentious and profane. The latter can deceive no one, but plainly show what they are, while the former, under the garb of religion, beguile and captivate the minds of men. Many will argue that our wisely framed constitution is a sufficient guarantee to our liberties, but do not consider that in a republic like ours, where the government rests entirely on the people,—first defile the people and the government will at once be defiled. Our constitution is not like the laws of the Medes and Persians, that altereth not,—but a provision is made by law for an alteration when a sufficient majority can be obtained. Was it any thing but the influence of the Presbyterian clergy that gave De Witt Clinton such a large majority for governor in this state? We see then that the influence of these men is already sufficiently great, in some parts of the Union, to carry almost any project into effect. Yet I feel encouraged in believing that through the instrumentality of the Reformer

and other similar publications, their influence is on the decline in some places,—which should operate as an inducement to press forward in the hazardous undertaking of exposing their schemes."

EARLY CORRUPTION IN THE CHURCH.

It is said of Gregory Nazianzen, who was born in 324, and was sometime Bishop at Constantinople, that when summoned to attend the re-assembling of a general Council of Bishops, which had been held the year before, he refused to give his attendance, and even did not hesitate to censure all such meetings as factious, and governed by pride and ambition. "If I must speak the truth," says he, "this is my resolution,—to avoid all Councils of the Bishops, for I have not seen any good end answered by any synod whatever; for their love of contention, and their lust of power, are too great even for words to express."

The Roman Emperors had now embraced the Christian religion and patronized the Bishops, and iniquity poured into the church like a flood.

JEWISH COLONY.

Some time ago, Mordecai M. Noah, a Jew, assisted perhaps by other Jews, purchased a large tract of land, called Grand Island, lying in the Niagara River, and State of New York, for the purpose of a Jewish settlement. On this Island a city is to be built, called *Ararat*, the corner-stone of which has been already laid, as will be seen by the annexed article from a late paper.

"The corner-stone of the proposed Jewish city was laid at Grand Island, New York, on the 15th instant, with religious, masonic and military ceremonies, in the presence of a large number of spectators. The stone was laid by Mr. Noah, Editor of the New York National Advocate, who afterwards issued a proclamation to all the Jews throughout the world, renewing and

establishing the Jewish nation as it existed under the ancient Judges, by the authority of the following list of titles: 'Mordecai Manuel Noah, Citizen of the United States of America, late Consul of the said States for the city and kingdom of Tunis, High Sheriff of New York, Counsellor at Law, and Governor and Judge in Israel.' He commands, in his own name, among other things, that Jews, particularly young ones, shall be encouraged to assemble at the city of Ararat on Grand Island—that a capitation tax of *three shekels* a head be levied on each male Jew throughout the known world, to defray the expenses of emigration—that polygamy be abolished—that the Indians be informed that they are descendants of the lost tribes, and invited to join in the settlement—and that a Judge of Israel be appointed every four years by the Consistory of Paris."

Another article respecting this colony reads thus:—

"The contemplated colony on Grand Island, in the state of New York, projected by Mr. Noah and his associates, is a subject of no small interest and importance. The idea is a bold one, of reassembling the people of Israel after they have been, for 2000 years, dispersed and scattered over the face of the earth, suffering persecutions, insult and injury in every variety of shape, yet preserving through all, and to the last, their peculiar national character, and establishing for them a city of refuge in the wilds of the New World.

"A spot better calculated for founding a colony of enterprising and persevering people, perhaps does not exist. Its commercial, manufacturing, and agricultural advantages are immense, particularly, if, as is anticipated, it should come into possession of the trade of the extensive territories toward the Rocky Mountains and the Pacific Ocean. In that case it is hazarding little, in imagining Grand Island, now an uncultivated and almost uninhabited spot, will become at some dis-

tant period, the greatest commercial and trading depot in the world.

"At present, the most gratifying feature in this undertaking, is the assurance which it offers of an asylum for the Jews, from every part of the globe. They are a wealthy and enterprising people, and will, it is presumed, eagerly embrace the opportunity which is here held out, of establishing themselves with such advantage in a pecuniary point of view, and where they can enjoy freely and unmolested, every civil and religious liberty."

CHRISTIAN PRINCIPLE.

[The following article, which appeared in a late paper, inculcates the christian principle, "love your enemies," so forcibly, that we are induced to give it a place in our columns, with a hope that a disposition similar to the one here commended, may be manifested in all our readers, whenever an opportunity occurs for exercising it.]

A certain father of a family, advanced in years, being desirous of settling his worldly matters, divided his property between his three sons.

Nothing now remains, said he to them, but a diamond of great value—this I have determined to appropriate to which ever of you shall, within three months, perform the best actions.

His three sons accordingly departed different ways, and returned by the limited time. On presenting themselves before their judge, the eldest thus began:

Father, said he, during my absence, I found a stranger so circumstanced, that he was under the necessity of entrusting me with the whole of his fortune. He had no written security from me, nor could he possibly bring any proof, any evidence whatever of the deposit. Yet I faithfully returned to him every shilling. Was there not something commendable in this action?

Thou has done what was incumbent upon thee to do, my son, replied the old man. The man who could have acted otherwise were unworthy to live;

for honesty is a duty. Thy action is an action of justice, not of goodness.

On this, the second son advanced. In the course of my travels, said he, I came to a lake in which I beheld a child struggling with death. I plunged into it, and saved his life in the presence of a number of the neighboring villagers, all of whom can attest the truth of what I assert.

It was well done, (interrupted the old man,) you have only obeyed the dictates of humanity. At length the youngest of the three came forward.

I happened, said he, to meet my mortal enemy, who having bewildered himself in the dead of night, had imperceptibly fallen asleep upon the brink of a frightful precipice. The least motion would infallibly have plunged him headlong into the abyss, and though his life was in my hands, yet with every necessary precaution I awaked him, and removed him from his danger.

Ah, my son! exclaimed the venerable good man with transport, while he pressed him to his heart—to thee belongs the diamond; well hast thou deserved it.

[*From the London New Times.*]

NUMBER OF CHRISTIANS.

By a calculation, ingeniously made, it is found that, were the inhabitants of the known world divided into thirty parts, nineteen are still possessed by Pagans, six by Jews and Mahometans, two by Christians of the Greek and Eastern Churches, and three by those of the Church of Rome and Protestant communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions, than five to twenty-five, or one to five. If we regard the number of inhabitants on the face of the globe, the proportion of Christians to other religionists is not much greater; for, according to a calculation made in a pamphlet published originally in America, and republished in London, in 1812, the inhabitants of the world

amount to about 800,000,000, and its Christian population to only 200,000,000;—viz. in Asia, 2,000,000; Africa, 2,000,000; Europe, 177,000,000; America, 18,000,000; the Greek and Eastern Churches, 30,000,000; the Papists, 100,000,000; the Protestants, 70,000,000. The Pagans are estimated at 461,000,000; the Mahometans, at 130,000,000; the Jews, at 9,000,000. If a generation last thirty years, then in that space, 800,000,000 will be born and die; consequently, 73,059 suffer death every day; 3,044 every hour, 51 every minute, and, awful to reflect, nearly one every moment.

[*From a London paper.*]

HERESIES.

Every person charged with heresy professes a firm and sincere belief in the Gospel,—otherwise he would not be a heretic, but an infidel. His accusers call him a heretic, not because he does not believe the Gospel, but because he does not believe what they do. He is a heretic in the eyes of Baptists, because, perhaps, he sprinkles infants; of Congregationalists, because he does not sprinkle them; of Presbyterians, because he believes in Bishops; of Churchmen, because he does not believe in them. And so we are all heretics to one another, and yet the faith and hope of all centre in the Gospel of Jesus Christ!

[*From the Religious Inquirer.*]
SELF-DENYING MISSIONARIES, AND
MISSIONARY ARITHMETIC.

Mr. Editor—Under the head “easy and ready ways of collecting funds for the Lord’s treasury,” which lately set out on its travels in the *Columbian Star*, is the following paragraph:

“If ministers, and a few brethren in each church, would be active, there would be found no serious difficulty in raising at least 200,000 dollars from the Baptists of the United States.—Then we might send out and support 150 missionaries, instead of the 28 now

in the field, and that without diverting a dollar from the stated support of the ministry, the relief of the poor, and the plans for doing good which are going forward at home."

It has been frequently affirmed in missionary reports and journals, that a native of India can be fed and educated for less than 60 dollars yearly.—Now suppose the self-denying missionary should consent to live on the same sum, in proportion to his family, would 200,000 dollars *fairly* maintain 150—and how much would be left? 200,000 dollars among 150 missionaries, would be 1333 dollars and 23 cents each; the amount necessary is 340 dollars, or say 333 dollars are necessary,—and 1000 dollars are left each, for the self-denying teachers. The India business appears to be looking up under such an economy.

NEW PUBLICATION.

[A pamphlet of twenty-four pages entitled the "*American Telescope*" has lately been printed in this City. The writer is a very influential member of the Baptist Society in North Carolina. The subject matter is much the same as that in "*Taylor's Thoughts on Missions*,"—and modern missionaries, Theological Seminaries and the begging system throughout are handled with equal plainness and severity. The following is an extract from the pamphlet alluded to.]

"The true ministers of Christ are always more ready to give, than receive. But the men sent out by missionary boards, in this day, will be only a curse, instead of a blessing, to God's Israel. Their discourses, generally, are without life or substance, and are a burden to the godly. And they squint an eye to a purse, with as much intension as ever Eve did at the forbidden fruit.

Some great writer has said, this is an age of wonders; and I begin to think it so indeed; for the idea I used to entertain of beggars, was, that they were poor, decrepitated, ragged, helpless beings, destitute of the means of supporting themselves. But how won-

derfully times have changed; for now we see hearty, hale men, and young men in the prime and vigour of life, clothed in the finest black and blue broad cloth, with fur hats, boots, spurs, silk jackets, silver tipped bridles and stirrups, watches, &c. &c. turned beggars—great beggars. They tell us, they beg for the sake of Christ and the heathen; but fortunately for us all, these fellows cannot keep the cat in the wallet; for one of these northern beggars not long since, passed through North Carolina, and being asked how much he had collected, he said about two thousand dollars. And pray, sir, said the inquirer, what per centum do they give you for begging? He said his fees would come to about four hundred dollars. And pray, sir, are you a preacher too: said the inquirer, looking gravely in his face? O yes! said he, I attempt to preach as I go—hanging down his head, and throwing his fine broad cloth legs over each other, and twisting his watch key. Yes, and I think, said the man, a great many of you had better be at work, than going about in the garb of a preacher, as you pretend, begging the poor labourers for their money; for you look more like a doctor, or a young lawer, with your frizzled foretop and fine clothing than a preacher. And, I suppose, the North Carolinians might have went to hell for your preaching, if it had not been for the four hundred dollars you expected to get. No, he replied, I don't know that I should have come, but the society hired me to come, and I must live some how; and you'll give something will you not? No, that I wont, said the man. If I have any thing to give, I will give it to our old preacher, who will preach whether we pay him or not; and not to such fellows as you, who are riding about dressed up in your fine broad cloth, hunting a rich wife, and begging money; while I must wear my old tow trowsers, and work in the hot sun to maintain such fellows. No, that

I wont, repeated the man. O yes! but you can, I know, and will give me something, continued the beggar. I will not was the reply.

“These beggars are like hungry mosquitoes—knock them off, and they will at you again, and again, until they suck your money, if possible. Say, and prove, if any man can, that there is one trait of true apostolic character in these fellows, and the controversy will be at an end. Their love of money has betrayed them, as it did Simon Magus. Sent out by missionary boards, and not by Jesus Christ, they look for profit by fleecing the people; lugging the cause of God, and the care of the heathen in, to aid them in getting money.

“Another deep laid scheme to get money, is, to draw up the most affecting and sympathetic addresses, to publish in their circulating reports, in which the very bowels of antiquity are often ransacked, to get something that may touch the feelings of the community; for no other purpose, but to get their money. A combination of the best talents are employed to form one of these Circulars, which, at best, to say no worse of them, are nothing but money speculations, human contrivances, and pompous expressions, to deceive the hearts of the simple, and live on their spoil.

“Some thousands have been sent to India, to support the lovers of money there, and turn that land of heathenism into a Paradise of saints. And what has been done there? What mighty works have been wrought by all the hundred of thousands of dollars that have been expended, and all the numerous missionaries that have been sent, from this and other countries! I have heard as with the trumpet’s fame, that about three hundred persons have been, at last, persuaded to renounce *caste* and turn Christian, after fifteen or twenty years’ labour; when a single Peter, a Paul, a Luther, a Whitfield, a Wesley, and others, being sent of God,

have done more in a few days or weeks, without the aid of self-created societies, and monied institutions, and numerous beggars not sanctioned by the word of God, nor found in the pages of the New Testament. As the churches in this country are now going on, they will soon be no better than the church of Rome, and the High Church of England; for money and titles have always been the object of Popes and Popish priests, and also of the clergy of the Church of England, who once had the command of sixteen thousand weight of tobacco, annually, in this country, to turn into money. Titles and money have always corrupted the ministry, and they have already began to disgrace it in North Carolina. The same causes will always produce like effects; and let the true children of God watch and beware.”

Want of time has prevented us from giving that attention to several communications, which we would wish, before deciding respecting the propriety of inserting them.

Such is now the state of the world, and such are the circumstances and events continually presenting themselves to view, that we desire to move forward in any un-beaten track with care and circumspection, and feel an assurance that it will bring us, and those who accompany us, to the right place.

The religious world will not much longer continue the course it is now pursuing; it carries mankind further and further from God and true righteousness; and ere long it will be said to all the great works and doings of the present day, as was said to the tumultuous waves of the sea:—“thus far shalt thou go, and no further.”

The language and prayer of every true christian, must be, that pure and undefiled religion may prevail and flourish in the earth: but before this will be the case, much that has been planted by man, both by precept and practice, must be rooted up. Blessed shall those be that are found truly engaged in this divine and heavenly work. Opposition and persecution they must necessarily encounter, as ever has been the case; but the Lord will be their support, and they need not fear what man can do unto them.

Experiment after experiment has been made, in the power and wisdom of men, to bring about a right state of things; but all has failed, and the deluded victims of ambition, false zeal and sectarianism have only grasped a shadow. The whole remains yet to be accomplished—and this can only be done by every one individually for himself to set about the simple but important work of *doing right*—having it his sincere and constant aim to do in all things what is acceptable and pleasing in the sight of God, and beneficial to his fellow men. To adduce any arguments to support this declaration, is deemed unnecessary—it is sufficiently plain to the understanding of every one—but the misfortune is that most people are so degenerate and corrupt, or so chained and enslaved by the maxims, rules and precepts of men, or some sect, and have so many masters to serve, that they cannot be brought simply and entirely to aim to do the will of God. Hence they labour and toil, and weary themselves to no purpose; they still remain in bondage to sin,—servants to men, and strangers to the peace of God.

The common sense of every man teaches him, that what is now most wanting in the religious world, is strict honesty, truth and justice. A truly honest man, who does unto all with whom he has any dealings, as he would they should do unto him, is worth a score of zealots, formalists, religious talkers, or praying go-to-meeting people, who cheat their neighbour. The earth groans under the burden of religious knaves and cheats whose conduct gives the lie to their pretensions.

The world, or the religious professors in it, must turn right about, and become honest and upright, in the strict sense of the word, before they can do any good to the cause of Christ, convert the heathen, or enjoy any true peace in their own minds. This is the difficult point to bring men to;—and till they come to it they have no right or title to the name of a christian; and their belonging to a society, going to meeting, &c. &c. is all vain and hypocritical.

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The first consideration with a knave, is how to help himself, and the second, how to do it, with an appearance of helping you. Dyonysius, the tyrant, stripped the *statue* of Jubiter Olympius of a robe of massy gold, and substituted a cloak of wool, *saying*, gold is too cold in winter and too heavy in summer. It behoves us to take care of Jubiter. [Paper.

MEXICO.

The Circular of his Holiness to the Ecclesiastics of Mexico, has been transmitted to them by the government. The department of Justice and Ecclesiastic Affairs receives daily addresses from the Clergy, in which they express the sentiments of the Mexican Envoy, in his letter to his Holiness, that, with their respect for his spiritual character, they will not countenance any interference in their political institutions. The Circular has excited much feeling and discussion. The State of Mexico has, in consequence, offered a premium of 200 dollars for the best essay on the following subject:—“What should be the limits of pontifical authority, in the exercise of spiritual dominion; that, in the plenitude of this power, it may not affect the sovereignty and independence of nations?”

Suppression of French Journals.—We find it mentioned in our English papers, that the Courier Francais and the Constitutionel have been suppressed by the government, the former for three months and the latter for one, on a charge of having published articles favourable to Protestantism. It is stated, however, that the real cause of this severe measure is, that the papers in question have commented too plainly on the abuses of the clerical office by the Catholic priesthood.

[New York Com. Adv.

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A European paper states: “The Germans removing to Piedmont, need not carry their classics with them. Goethe, Wieland, and Schiller, have been seized as dangerous books. A late royal decree forbids all those who do not possess a fortune of 1500 francs per annum, (300 dollars,) to learn to read or write, and, indeed, prohibits studies of all sorts to all who cannot prove that they have this revenue of 300 dollars.”

Piedmont, in Italy, is nominally under the Sardinian government, but is wholly under Austrian control.

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The regular army of France, according to a late statement of the French minister of war, is 231,000 men. The claim of France upon Spain, for disbursements in the work of reinstating Ferdinand, is estimated at \$4,000,000 francs.

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Irish Church.—Protestant souls must be very precious things in Ireland, if we may judge by the expence of saving them.—About half a million of these *valuables* are

looked after by 22 bishops and 528 subordinates, at the stupendous cost of *three million pounds sterling per annum.*

[*English paper.*]

A division has taken place in the British and Foreign Bible Society, on account of their publishing the Apocrypha, for the use of foreign countries. The Edinburgh Committee have withheld their remittances in consequence.

UNHAPPY QUARREL.

Epiphanius relates, that Milesius and Peter, bishops of Alexandria, both confessors of the orthodox religion, and both condemned to suffer, being together in prison, upon a small difference, fell into so great a dispute, that they drew a partition between each other in the prison, and would not hold communion in the same worship of Christ, for which, notwithstanding, they both suffered.

[*From the Barnstable Gazette.*]

The town of Carver, Plymouth county, Mass. has three meeting-houses, in good repair, and no minister—no clients, and no lawyer—no deputy sheriff, no doctor, and but one pauper. No pulpit polemic disputes can there exist—no sparing of legal advocates—no conflicting claims of adverse sheriffs—no spirit of aristocracy, either in religion or law, there predominates—it is the temperate heat of quiet—may we all be, in Irish phrase, *better well off.*

Foreign Mission School at Cornwall.

At the late meeting of the American Board of Commissioners for Foreign Missions, a resolution was submitted to the Board, *that it is inexpedient to continue this school.* The subject was referred to a committee, who recommended, in their report, that a new committee be appointed to consider the same question—that, at present, no new expenses be incurred for the erection of buildings—and that when the new committee shall have made their report, the Prudential Committee of the Board be authorized to act definitively on the subject of the school. The report was accepted, and three persons have been appointed as the new committee.

▲ female about 35 years of age, of a slender form and pilgrim appearance, is now travelling on foot through the State of Illinois, as a preacher, and excites much attention. She only carries with her suf-

ficient clothing to supply her immediate wants. She is described as a woman of strong intellect, clear in her ideas, concise in her arguments, and of a happy and easy delivery.

[*Late paper.*]

If the paragraph in the Christian Inquirer of October 22nd. respecting Anna Braithwait's responding to the church service after Bishop Hobart, in her late passage to this country, remains uncontradicted, it will appear in the next Reformer.

TO SUBSCRIBERS.

We are now drawing towards the close of the 6th volume of the Reformer, and while we return our thanks to those who have been punctual in their payments, we must inform those who are yet behind, that we are in want of what is due from them to defray the necessary expences of the work. The object of this work has never been to make money, nor has it been productive of any such result—We shall consider it fortunate if we can keep out of debt. Our first volume is now reduced to a few copies, and when they are gone, the subsequent years (of which we have yet between one and two hundred sets) may not be in much demand, and we shall be deprived of a considerable part of what we have been, in years back, in the habit of receiving. Subscribers therefore will see the necessity of paying up their subscriptions, to enable us to go on with the publication; and did they know the pains and care required in attending to its various concerns (in addition to the expense) this appeal to their integrity and honesty would not be in vain.

With feelings of thankfulness that we have been able to persevere till this time in the cause in which we are engaged, we inform our readers that we propose to continue the Reformer at least another year. We wish not to be weary in well doing, but we must candidly own that we sigh to feel released, and to be able to give the work into other hands, that will pursue much the same course. Should this be the case, at the close of another year, we hope our subscribers will not have cause to regret the change, as the same cause must be maintained,—and it may be done perhaps with more force and effect.

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